on the demonstration which we have given of the sinfulness of the race, and the just indignation of the Governor of the world,

This fact alone, however, would not enable us to construct an argument. For it might be urged, with some plausibility, that God meant to allow the race to continue in their present degraded condition, without any special interference or restoration beyond that which might proceed from human agency.

And so we must, SECONDLY, take along with us the deep interest which God takes in the happiness and virtue of the race. Such facts as these press themselves upon our notice. (1.) There is the continued existence of mankind upon the earth, showing that, if God is displeased with human sinfulness, he is at the same time keeping up a system of government, having a special respect to them, and allowing them a period of respite and probation. (2.) There are the numberless bounties which mankind enjoy, shewing that, in spite of human sinfulness, God can be their benefactor. (3.) There are the pains which God is taking in his government to recommend and uphold virtuous conduct.

It is from the sharp collision of these classes of facts that we derive any spark fitted to shed light upon the destinies of our world. The former, if taken alone, could not lead us to suppose that God meant to do anything for a race tinder his displeasure. The latter, considered apart, might seem rather to indicate that God was contented with mankind, and meant to give them nothing beyond what they naturally possess. But let us take along with us the general fact that God is offended with human guilt, arid connect it with the other fact that he is showering benefits upon the race; and there results a possibility, a presumption, if not a probability, that God intends to interpose for the vindication of a government which has been dishonoured,

and the restoration of a race in which he is deeply interested. We cannot conceive of a thinking mind, seriously contemplating these two classes of facts, without there following a wish that there might be something to reconcile them—may we not add, without a hope or expectation, that the God who hates sin, and yet loves mankind, would manifest himself in a way fitted to exhibit his character under both these lights in combination ? " I perceive that God is offended with mankind/' would be the way in which such a mind would reason, " and I see that he is disposed to be merciful, and he would only be following out his